FATHER CERIANI: THE CONCILIAR CHURCH HAS A NEW BOSS – WHAT TO DECLARE?

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NULLAM PARTEM HABEMUS

Let us first consider, with amazement, the Church as conceived by the modernists:

Letter from Monsignor Benelli to Monsignor Lefebvre, June 25, 1976:

The Holy Father instructs me today to confirm the measure that was communicated to you in his name, the special mandate: you must refrain from conferring any ordination at this time. Do not use the seminarians' unrest as a pretext: it is precisely the opportunity for them to explain to them, as well as to their families, that you cannot ordain them for the service of the Church against the will of the Supreme Pastor of the Church. There is nothing hopeless about their case: if they have good will and seriously prepare for a priestly ministry in true fidelity to the Conciliar Church, we will then take care to find the best solution for them; but let them, too, begin first and foremost with this act of obedience to the Church.

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John Paul II, Apostolic Constitution Sacrae Disciplinae Leges, for the promulgation of the new Code of Canon Law, January 25, 1983:

The instrument that is the Code is clearly congruent with the nature of the Church as proposed above all by the Magisterium of the Second Vatican Council, viewed as a whole, and in particular by its ecclesiological doctrine. Indeed, in a certain sense, this new Code can be conceived as a great effort to translate that same doctrine, that is, conciliar ecclesiology, into canonical language. And although it is impossible to perfectly translate the image of the Church described by the Council's doctrine into canonical language, the Code must always refer to that same image as the principal model whose lines it must express in itself, as far as possible, according to its own nature.

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Let us now look at the reactions to such horror:

We adhere to the statements of Archbishop Marcel Lefebvre and the Superiors of the SSPX, regardless of whether or not they have been consistent in their actions.

We know that other statements could be opposed to these.

The passage of time and current circumstances should allow us to distinguish between the two and draw our own conclusions.

Archbishop Marcel Lefebvre: Declaration of November 21, 1974:

We adhere wholeheartedly, with all our soul, to Catholic Rome, guardian of the Catholic faith and of the traditions necessary for maintaining that faith, to eternal Rome, teacher of wisdom and truth.

On the contrary, we refuse, and have always refused, to follow the neo-modernist and neo-Protestant Rome that clearly manifested itself at the Second Vatican Council and, after the Council, in all the reforms that emerged from it.

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Sermon by Archbishop Lefebvre, June 29, 1976:

This is what the official Vatican envoys told me. We are not of this religion. We belong to the Catholic religion; we are not of this universal religion, as they call it today. It is no longer the Catholic religion. We do not belong to this liberal, modernist religion, which has its cult, its priests, its faith, its catechisms, its Bible, its ecumenical Bible. We do not accept them.

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Preliminary note from Archbishop Lefebvre, July 12, 1976:

On Sunday, June 27, an envoy from the Secretariat of State brought me Archbishop Benelli's letter. It confirms the prohibition of ordinations and the threats of sanctions; it makes no reference to the possibility of dialogue. Thus, it seems impossible to address the underlying problem, which is the agreement between the Conciliar Church, as Archbishop Benelli calls it in his last letter, and the Catholic Church. Make no mistake, this is not a disagreement between Archbishop Lefebvre and Pope Paul VI. It is a radical incompatibility between the Catholic Church and the Conciliar Church, with Paul VI's Mass representing the symbol and program of the Conciliar Church.

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Archbishop Lefebvre's reflections on the suspension a divinis, July 29, 1976:

How clear! From now on, it is the Conciliar Church that must be obeyed and faithful, not the Catholic Church. This is precisely our entire problem. We are "suspended a divinis" by the Conciliar Church and for the Conciliar Church, of which we do not want to be a part. This Conciliar Church is a schismatic Church, because it breaks with the traditional Catholic Church. It has its new dogmas, its new priesthood, its new institutions, its new cult, already condemned by the Church in many official and definitive documents (…) That is why the founders of the Conciliar Church place so much emphasis on obedience to the Church of today, abstracting from the Church of yesterday, as if it no longer existed (…) This Conciliar Church is schismatic because it took as the basis of its updating principles opposed to those of the Catholic Church (…) The Church that affirms such errors is at the same time schismatic and heretical. This Conciliar Church is not, therefore, Catholic. To the extent that the Pope, the bishops, priests or faithful adhere to this new Church, they separate themselves from the Catholic Church. The Church of today is only the true Church to the extent that it follows and is one with the Church of yesterday and of always. The norm of the Catholic faith is Tradition (…) Monsignor Benelli's request is, therefore, illuminating: submission to the Conciliar Church, to the Church of Vatican II, to the schismatic Church. We continue in the Catholic Church.

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Declaration of Archbishop Lefebvre, August 4, 1976:

This Council represents, both in the eyes of the Roman authorities and in ours, a new Church, which they call, in addition to the Conciliar Church (…) We believe we can affirm, based on the internal and external criticism of Vatican II, that is, through the analysis of the texts and the study of the modifications and conclusions of this Council, that the latter, turning its back on tradition and breaking with the Church of the past, is a schismatic council (…) All those who cooperate in the execution of this upheaval, by accepting and adhering to this new Conciliar Church, as Archbishop Benelli calls it in his letter of June 25, enter into schism.

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Sermon by Archbishop Lefebvre. Lille, August 29, 1976:

What have liberal Catholics wanted for a century and a half? It marries the Church and the Revolution, marries the Church and subversion, marries the Church and the destructive forces of society and of all societies, family, civil, and religious. What does that mean?

This means marrying the Church, the Catholic Church, the Church of Our Lord Jesus Christ, with principles that are contrary to this Church, that undermine it, that have always been against the Church (…)

The union desired by liberal Catholics between the Church and the Revolution is an adulterous, adulterous union. Only bastards can come from this adulterous union. And who are these bastard children? The rites. The rite of the Mass is a bastard rite. The sacraments are bastard sacraments (…) The priests who come out of the seminaries don't know what they are. They are bastard priests. They don't know what they are.

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Monsignor Lefebvre's address during the Priestly Retreat, September 4, 1987:

I say: Rome has lost the faith, my dear friends.
Rome is in apostasy.
These are not empty words. That is the truth. Rome is in apostasy.
We can no longer trust these people; they are abandoning the Church, they have left the Church, they are leaving the Church.
It is true, true, true.

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Letter from Archbishop Lefebvre to Cardinal Ratzinger, May 24, 1988:

Your Eminence, I think it is necessary to clarify what I wrote to you on May 6. Upon reflection, it is clear to us that the objective of the discussions and reconciliation is to integrate us into the Conciliar Church, the only Church to which you referred in the conversations.

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Press Conference, June 15, 1988:

Cardinal Ratzinger repeated it several times: "Your Eminence, there is only one Church; there cannot be a parallel Church." I told him: "Your Eminence, it is not we who create a parallel Church, since we follow the Church of always; it is you who created the parallel Church, having invented the Church of the Council, what Cardinal Benelli called the Conciliar Church; it is you who invented a new Church, who created new catechisms, new sacraments, a new Mass, a new liturgy. This does not come from us. We follow what was done before. It is not we who create a new Church."

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The Superiors of the SSPX, Open Letter to Cardinal Gantin, July 6, 1988:

Your Eminence, gathered around your Superior General, the Superiors of the districts, seminaries, and autonomous houses of the Society of Saint Pius X, deem it appropriate to respectfully express the following reflections to you.

You felt it your duty, in your letter of last July 1, to inform His Excellency Archbishop Marcel Lefebvre, His Excellency Archbishop Antonio de Castro Mayer, and the four bishops they consecrated on June 30 at Econe of your excommunication latae sententiae.

You will judge for yourself the value of such a declaration, which comes from an authority that, in its exercise, breaks with that of all its predecessors up to Pope Pius XII, in the worship, teachings, and government of the Church.

As for us, we are in full communion with all the Popes and all the Bishops who preceded the Second Vatican Council, celebrating exactly the Mass they codified and celebrated, teaching the Catechism they composed, opposing the errors they condemned many times in their encyclicals and pastoral letters.

You will then judge on which side the rupture lies. We are extremely saddened by the blindness of spirit and hardening of heart of the Roman authorities.

On the other hand, we never wanted to belong to that system that calls itself the Conciliar Church and defines itself by the Novus Ordo Missae, indifferentist ecumenism, and the secularization of all society.

Yes, we have no part, nullam partem habemus, with the pantheon of religions of Assisi; Our own excommunication by a decree of Your Eminence or another dicastery would be nothing more than irrefutable proof.

We ask nothing better than to be declared ex communion from the adulterous spirit that has swept through the Church for twenty-five years; excluded from impious communion with infidels.

We believe in one God, Our Lord Jesus Christ, with the Father and the Holy Spirit, and we will always be faithful to his only Spouse, the One, Holy, Catholic, Apostolic, and Roman Church.

To be publicly associated with the sanction that struck down the six Catholic bishops, defenders of the faith in its integrity and totality, would be for us a distinction of honor and a sign of orthodoxy before the faithful. They, indeed, have an absolute right to know that the priests to whom they are addressing themselves are not in communion with a falsified, evolutionary, Pentecostal, and syncretistic Church.

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After simply reading these texts, it is clear that in the thinking of Archbishop Lefebvre and the Superiors of the SSPX, there was a distinction between the Catholic Church and the conciliar church, and that one could not be in communion with the latter, not even in a minimal part = nullam partem habemus…

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STATEMENT

From Fideliter Report No. 79, January-February 1991:

FIDELITER: What can you say to the faithful who are still waiting for the possibility of an agreement with Rome?

Archbishop Lefebvre: Our true faithful, those who understood the problem and helped us follow the straight and firm line of Tradition and faith, feared the steps I took in Rome. They told me it was dangerous and that I was wasting my time. Yes, of course, I hoped until the last minute that there would be a bit of loyalty in Rome. I can't be blamed for not doing my best. So now, to those who come to me and say: we must reach an agreement with Rome, I believe I can tell you that I have gone even further than I should have.

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From the book The Spiritual Journey (January 1990). Chapter III – The Divine Life – Creation:

Vatican II's desire to integrate non-Catholics into the Church without demanding their conversion is adulterous and scandalous. The Secretariat for Christian Unity, through mutual concessions—dialogue—leads to the destruction of the Catholic faith, the destruction of the Catholic priesthood, the elimination of the power of Peter and the bishops; the missionary spirit of the apostles, the martyrs, and the saints is eliminated. As long as this Secretariat maintains false ecumenism as its orientation, and as long as the Roman and ecclesiastical authorities continue to approve it, it can be said that they remain in open and official rupture with the entire past of the Church and with its official Magisterium. Therefore, every priest who wishes to remain Catholic has the strict duty to separate himself from this conciliar Church, as long as it does not recover the tradition of the Magisterium of the Church and the Catholic faith.

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From the Preface to No. 1 of Documentation on the Revolution in the Church, Ecône, March 4, 1991.

Divine Providence willed that Archbishop Lefebvre, 21 days before his death, write these words, as comforting as they are prophetic. With them we conclude:

The restorer of Christianity is the priest, through the offering of the true sacrifice, through the distribution of the true sacraments, through the teaching of the true catechism, through his role as vigilant Pastor for the salvation of souls.

It is around these truly faithful priests that Christians must rally and organize their entire Christian life.

Any spirit of distrust toward priests who deserve our trust diminishes the strength and firmness of the resistance against the destroyers of the Faith.

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